

Aesop's Fables for Lojban learners

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This document is best read at 200% zoom.

The goal of this document is to help learners of Lojban prioritize the seemingly endless constructions found in the [Complete Lojban Language](#) ("CLL") by reading the simple short stories of [Aesop's Fables](#) in Lojban. The reader is expected to understand [chapter 2](#) of the CLL, mainly to know the terms in CLL [2.18](#), and how to construct simple bridi of the type shown in CLL [2.5](#).

Definitions of brivla are reduced to remove a lot of senses in order to simplify the learning process. For example, *lisri* is just defined to be a story, rather than a story/tale/yarn/narrative, about a subject, rather than a plot/subject/moral.

The explanations of cmavo are restricted to just what is needed to understand the Lojban bridi, but with pointers to the CLL so that the interested student can quickly find and then bury themselves in all the details.

There are many versions, collections and translations of Aesop's Fables, so the [one I am using](#) is by [George Fyler Townsend](#) (1814–1900). Translations are sometimes not very accurate, and this is true of mine from English to Lojban.

Lojban	Gloss	English
lisri zo'e la .aisopos.	Stories by Aesop	Aesop's Fables
<p>lisri: x1 is a story about subject x2 by storyteller x3 to audience x4.</p> <p>When a sumti place contains zo'e, it means "the obvious value". In this case there isn't anything particularly obvious about the subject, so we can just translate this as "something", so "x1 is a story about something" [CLL 6.13 ex 6.86, CLL 7.7].</p> <p>When x1 is not specified, the bridi is an observative. There are other ways to translate titles, but this method will do for now. Effectively <i>lisri</i> alone means, "Look! A story/stories!" [CLL 2.6 ex 2.20].</p> <p>The name Aesop is Lojbanized to the cmene .aisopos. [CLL 4.8] after the original Greek Αἴσωπος (<i>Aisōpos</i>).</p> <p>lo is used to create a sumti for a name [CLL 6.12]. Every word beginning with a vowel must have a pause before it, and every word ending in a consonant must have a pause after it [CLL 4.9]. This cmene requires both.</p>		
ni'oni'oni'o xi pa	(section) sub 1	Section 1
<p><i>ni'o</i> is a section separator. The more <i>ni'o</i> there are, the larger the type of section. A single <i>ni'o</i> is used to separate paragraphs, and progressively more for larger divisions [CLL 19.3].</p> <p><i>xi</i> is a subscript marker to be followed by a number. Generally a subscript can be applied to any word to differentiate it from any of the same word that refers to something different, so that it can be referred to later [CLL 19.3, CLL 19.6].</p>		

<i>po</i> is the number one [CLL 18.2].		
ni'oni'o lisri lo labno .e lo lanpanzi	(smaller section) A story about a wolf and a lamb	The Wolf and the Lamb
<p><i>labno</i>: x1 is a wolf of species x2. <i>lanpanzi</i>: x1 is a lamb of species x2.</p> <p><i>lo</i> is used to create a sumti where we don't have a specific thing or things in mind [CLL 6.2]. It can be translated simply as "a" in singular, or just the generic plural.</p> <p><i>.e</i> is a connector between sumti meaning "and" [CLL 14.6]. The connector also binds the two sumti together to form a single sumti.</p>		
ni'o la labno cu penmi lo lanpanzi	(paragraph) Wolf meets a lamb	Wolf, meeting with a Lamb astray from the fold, resolved not to lay violent hands on him, but to find some plea to justify to the Lamb the Wolf's right to eat him.
<p><i>penmi</i>: x1 meets x2 at location x3.</p> <p>Note: <i>lo</i> is not only for Lojbanized names, but even for selbri used as names [CLL 6.2 ex 6.10].</p> <p><i>cu</i> is used to introduce a selbri, and it separates the preceding sumti from the selbri [CLL 9.2]. It can be elided when the previous sumti is a "pro-sumti" such as <i>mi</i> or <i>do</i>. Any cmavo attached to the selbri must come between <i>cu</i> and the selbri. We will see examples of this later.</p>		
.ije le lanpanzi cu zvada'o le ri dalgunma	and the lamb is far away from the of-it flock	
<p><i>zvado'o</i>: x1 is located far away from x2. <i>dalgunma</i>: x1 is a flock of animals x2.</p> <p><i>.ije</i> is a connector between bridi meaning "and" [CLL 14.4 ex 14.4], specifically that the first bridi and the second bridi are both true.</p> <p><i>le</i> is used to create a sumti where we have a specific thing or things in mind [CLL 6.2]. This is opposed to just the general idea or concept of a thing. It can be translated simply as "the", either plural or singular.</p> <p><i>ri</i> is a referent to the last sumti [CLL 7.6], which here is <i>le lanpanzi</i>. Now, <i>le lanpanzi dalgunma</i> is a tanru meaning "x1 is the lamb type of flock" [CLL 5.2], which, because we're referring to a specific lamb, is usually treated as association: "x1 is the lamb's flock" [CLL 7.6 ex 7.38]. The tanru is a selbri, which gets converted to a sumti by <i>le</i>.</p>		
.i la labno cu naldjica le nu ri cu vlile gunta le lanpanzi kei	Wolf does not want the event of himself violently attacking the lamb	
<p><i>naldjica</i>: x1 does not want x2 for purpose x3. <i>vlile</i>: x1 is an act of violence. <i>gunta</i>: x1 attacks x2 with objective x3.</p> <p><i>.i</i> is a sentence separator [CLL 19.2].</p> <p><i>nu ... kei</i> converts the bridi terminated by <i>kei</i> into a selbri for the event or occurrence of that bridi [CLL 11.2]: "x1 is the occurrence of the following: ...". So to convert the resulting selbri into a sumti, we use <i>le</i>.</p>		
.ije ku'i la labno cu djica le nu ri cu bitygau le lanpanzi le du'u la labno cu drazu'e le nu la labno cu citka le lanpanzi kei kei kei	And Wolf in contrast wants the event of himself convincing the lamb that the following is true: (sentence-expressing-that Wolf acts correctly in the event of Wolf eating the lamb)	
<p><i>djica</i>: x1 wants x2 for purpose x3. <i>bitygau</i>: x1 convinces x2 that x3 is true. <i>drazu'e</i>: x1 acts correctly in doing x2. <i>citka</i>: x1 eats x2.</p> <p><i>ku'i</i> is a discursive marker meaning "in contrast" [CLL 13.12]. Discursive markers can go right after the <i>.i</i> at the beginning of a bridi if it should apply to the whole bridi, or can come right after some other brivla in the bridi to restrict the effect of the marker.</p> <p><i>se</i> before a selbri modifies its meaning so that x1 and x2 can change place [CLL 5.11 ex 5.110, CLL 9.4].</p>		

<p><i>du'u</i> ... <i>kei</i> converts the bridi terminated by <i>kei</i> into a selbri [CLL 11.7]: "x1 is the following bridi: ..." By using <i>le</i> with this, just like with <i>nu</i>, we can convert a bridi into a sumti ready to be used in another bridi. Again, since we need a sumti for <i>drozu'e</i>, we use <i>le</i>.</p> <p><i>kei</i> is an example of an elidable terminator. Note the three <i>kei</i> that are needed to terminate <i>nu</i>, <i>du'u</i>, and <i>nu</i> respectively. If an elidable terminator occurs at the end of a bridi, it can be elided, since the end of a bridi terminates any open groupings.</p>		
.i fi'o mukti fe'u le du'u go'i kei la labno cu cusku lu pa nanca cu temci le nu do .ionai cu mutce skuxai mi li'u	With that as a motive, Wolf says " one year is the time from the event of (you (disrespect) greatly insult me) "	He thus addressed him: "Sirrah, last year you grossly insulted me."
<p><i>mukti</i>: x1 is a motive for x2 per volition of x3. <i>cusku</i>: x1 says x2 for audience x3 via expressive medium x4. <i>nanca</i>: x1 is x2 (default 1) year in duration by standard x3. <i>temci</i>: x1 is the interval from x2 to x3. <i>mutce</i>: x1 is very x2 (a property) in the x3 direction. <i>skuxai</i>: x1 insults x2 with insult x3.</p> <p><i>fi'o</i> ... <i>fe'u</i> is a modal tag. Modals allow you to add a relationship to a selbri when the selbri doesn't contain that relationship [CLL 9.5]. It takes the bracketed selbri and places the next sumti into its x1 place, with no other places specified. The result is a kind of modifier for the brivla. <i>fi'o mukti fe'u</i> X would therefore add the relationship "with X as a motive".</p> <p><i>go'i</i> repeats the last bridi [CLL 7.6]. Since we want to convert it into a sumti for use with <i>fi'o</i> ... <i>fe'u</i>, we can use <i>le se du'u</i> ... <i>kei</i>.</p> <p><i>lu</i> ... <i>li'u</i> converts its contents into a "with quotation" sumti [CLL 19.9]. The contents must be a bridi.</p> <p><i>po</i> is the number one [CLL 18.2]. Numbers can be used as sumti-converters just like <i>lo</i>, <i>le</i>, and <i>lo</i>, and means that number of things [CLL 6.6].</p> <p><i>.ionoi</i> is an attitudinal meaning disrespect, applying to the previous brivla [CLL 13.2 ex 13.23]. Here, the Wolf is looking down on the lamb.</p>		
.i le lanpanzi cu lanpanzi cusku lu .ienai mi cu pu jbena ba le nu go'i li'u	The lamb lamblly-says " (disagreement) I was born after is later than the event of what you said "	"Indeed," bleated the Lamb in a mournful tone of voice, "I was not then born."
<p><i>jbena</i>: x1 is born to x2 at time x3 and place x4.</p> <p><i>pu</i> is a temporal tense meaning "past". When a tense is placed before a selbri, it indicates the time of that selbri [CLL 10.4].</p> <p>Note: <i>pu</i> is a cmavo attached to <i>jbena</i>. So, it must come after <i>cu</i>.</p> <p><i>bo</i> is a temporal tense meaning "future". Similar to a modal tag, a tense can be an argument tag or sumti tcita. This creates an additional relationship stating when the selbri took place in relation to the sumti preceded by the tag. [CLL 10.12, CLL ex 7.43].</p> <p>Note: Since <i>go'i</i> is inside the quote, it refers to what Wolf said, not the bridi that Wolf said something.</p>		
.i le labno cu cusku lu do cu citka lo cidja fi'o sabji fe'u le mi tutra li'u	The wolf says " you eat food provided by my land "	Then said the Wolf, "You feed in my pasture."
<p><i>cidjo</i>: x1 is food for x2. <i>sabji</i>: x1 provides x2 to x3. <i>tutra</i>: x1 is territory belonging to x2.</p> <p><i>fi'o sabji fe'u</i> is a modal tag for "with provider X".</p>		
.i lu .io .ienai le nu mi cu citka lo srasu kei cu faurnu'o li'u cu te spuda zo'e le lanpazi	" (respect) (disagreement) The event of (me eating grass) has not yet happened " replies the lamb	"No, good sir," replied the Lamb, "I have not yet tasted grass."
<p><i>srasu</i>: x1 is grass of species x2. <i>fournu'o</i>: x1 can happen, but has not happened yet. <i>spuda</i>: x1 replies to x2 with response x3.</p> <p><i>.io</i> is an emotional indicator meaning respect [CLL 13.2].</p> <p><i>te</i> before a selbri modifies its meaning so that x1 and x3 can change place [CLL 9.4].</p>		
.i le labno cu cusku lu do cu pinxe lo djacu fi'o sabji fe'u le mi jinto li'u	The wolf says " you drink water provided by my well "	Again said the Wolf, "You drink of my well."

<p><u>pinxe</u>: x1 drinks x2 from x3. <u>into</u>: x1 is a well of fluid x2 at location x3.</p>		
.i le lanpanzi cu cusku lu .ienaicai le nu mi cu pinxe lo djacu kei cu faurnu'o .ije le du'u di'u kei cu fatci .i ri'a bo lo mamta ladru cu cidja mi gi'e sepinxe mi li'u	The lamb says " (maximal disagreement) The event of (me drinking water) has not yet happened. And the previous utterance is a fact. Because: mother-type milk is food for me and is a drink for me "	"No," exclaimed the Lamb, "I never yet drank water, for as yet my mother's milk is both food and drink to me."
<p><u>fatci</u>: x1 (marked by <i>du'u ... kei</i>) is a true fact. <u>mamta</u>: x1 is a mother of x2. <u>ladru</u>: x1 is milk from source x2.</p> <p>.ienoicoi is extreme negation of .ie (agreement) [CLL 13.4].</p> <p>di'u is the previous spoken bridi [CLL 7.4].</p> <p>ri'o is a modal tag for a physical cause [CLL 9.7]. Because modal tags must be followed by a sumti, and here we want to use an entire bridi, we could use the <i>le du'u ... kei</i> construction. I don't understand <i>bo</i> well enough to explain its use here, but see [CLL ex 9.41].</p> <p>gi'e is a bridi connector called a "gihek", meaning "and" [CLL 14.21, CLL 14.1, CLL 14.9]. <i>gihek</i> bridi connectors connect two bridi such that x1 of the first bridi is the same as x1 of the second bridi [CLL 14.9].</p>		
.i mu'i bo le labno cu kavbu le lanpazi gi'e citka ri gi'e cusku lu .u'ucu'i mi cu na djacumro .iju do cu tolxu'a le mi bridi li'u	Therefore the wolf seizes the lamb and eats the lamb and says " (lack of regret) I not starve whether or not you deny that my predicates are true "	Upon which the Wolf seized him and ate him up, saying, "Well! I won't remain supperless, even though you refute every one of my imputations."
<p><u>kavbu</u>: x1 captures x2 with restraint x3. <u>djocumro</u>: x1 starves to death from lack of food x2. <u>tolxu'a</u>: x1 denies that x2 is true. <u>bridi</u>: x1 (marked by <i>du'u ... kei</i>) is a predicate relationship with relation x2 among arguments x3 (a set or sequence).</p> <p>mu'i is a modal tag for motivation [CLL 9.7].</p> <p>.u'ucu'i is an emotion indicator meaning "I regret nothing!" [CLL 13.2]. It is composed of .u'u "regret" with the neutrality scalar <i>cu'i</i> [CLL 13.4].</p> <p>no before a selbri negates a bridi [CLL 15.2]. It comes after <i>cu</i>.</p> <p>.iju is a bridi connector called an "ijek", meaning "whether or not": that the first bridi is true whether or not the second bridi is true [CLL 14.21, CLL 14.1]. <i>ijek</i> bridi connectors connect two bridi without merging any places [CLL 14.4].</p>		
ni'o	(paragraph)	
lo vliraitru cu roroi finti lo krinu lo kustru	Dictators always invent justifications for tyranny	The tyrant will always find a pretext for his tyranny.
<p><u>vliraitru</u>: x1 is a dictator over subjects x2 under conditions x3. <u>finti</u>: x1 invents x2 for purpose x3 from existing elements x4. <u>krinu</u>: x1 is a justification for x2. <u>kustru</u>: x1 governs and oppresses x2.</p> <p>roi converts a quantifier to a tense which can then be used before a selbri [CLL 10.9].</p> <p>ro is a quantifier meaning "all" [CLL 6.6].</p>		
ni'oni'o lisri lo volsmacu .e loi mustlei	(smaller section) A story about a bat and a bunch of weasels	The Bat and the Weasels
<p><u>volsmacu</u>: x1 is a bat of species x2. <u>mustlei</u>: x1 is a weasel of species x2.</p> <p>loi is like <i>lo</i>, but refers to one or more things as one group of otherwise undifferentiated individual things [CLL 6.3].</p>		
ni'o lo volsmacu cu farlu le tumsfe gi'e ba bo se kavbu lo mustlei gi'ebabo pikci ri le nu ri na catra le volsmacu	(paragraph) A bat falls to the ground and then is caught by a weasel and then pleads with it for the event of (it not kill the bat)	A Bat who fell upon the ground and was caught by a Weasel pleaded to be spared his life.

<p><i>farlu</i>: x1 falls to x2 from x3 in gravity well x4. <i>tumsfe</i>: x1 is the ground of land x2 at location x3. <i>pikci</i>: x1 pleads with x2 for x3. <i>catca</i>: x1 kills x2 by method x3.</p> <p><i>gi'ebobo</i> is a tensed <i>gihek</i> connector. It is modified by the <i>bo</i> "future" tense and then prevented from merging with the next selbri by <i>bo</i> [CLL 10.17 ex 10.121]. Without <i>bo</i>, <i>ba</i> would attach to the selbri, so that <i>gi'e bo se kovbu</i> would mean "and will be caught".</p>		
.i le mustlei cu na cpezu'e gi'e cusku le du'u lo mustlei cu rarna bradi lo cipni	The weasel does not comply and says that weasels are the natural enemy of birds	The Weasel refused, saying that he was by nature the enemy of all birds.
<p><i>cpezu'e</i>: x1 complies with request x2 from x3. <i>brodi</i>: x1 is an enemy of x2 in struggle x3. <i>rarna</i>: x1 is natural/instinctive. <i>cipni</i>: x1 is a bird of species x2.</p>		
.i le volsmacu cu tolxu'a le du'u ri cipni kei gi'e ku'i xusra le du'u ri smacu kei .ija'ebo le volsmacu cu se tolpifygau	The bat denies that it is a bird and, in contrast, asserts that it is a mouse, with result: the bat is freed	The Bat assured him that he was not a bird, but a mouse, and thus was set free.
<p><i>xusra</i>: x1 asserts x2 is true. <i>smacu</i>: x1 is a mouse of species x2. <i>tolpifygau</i>: x1 frees x2 from captivity by x3.</p> <p><i>ja'e</i> is a modal tag for result [CLL 9.17].</p>		
.i ba zi bo le volsmacu cu re re'u farlu le tumsfe gi'ebabo se kavbu lo re moi mustlei gi'ebabo rere'u pikci ri le nu ri na catra le volsmacu	A short amount of time later the bat for the second time falls to the ground and then is caught by a second weasel and then for the second time pleads with it for the event of (it not kill the bat)	Shortly afterwards the Bat again fell to the ground and was caught by another Weasel, whom he likewise entreated not to eat him.
<p><i>zi</i> indicates a short amount of time [CLL 10.4], and comes after any selma'o PU. Placed just after <i>.i</i>, this works just like modals [CLL 10.23].</p> <p><i>re</i> is the number two [CLL 18.2].</p> <p><i>re'u</i> is a cmavo that converts the previous number to a tense, so <i>rere'u</i> means "for the second time" [CLL 10.10 ex 10.64].</p> <p><i>moi</i> is a cmavo that converts the previous number to an ordinal selbri [CLL 18.11 ex 18.85]. <i>moi</i> has the place structure "x1 is (number)th among x2 ordered by rule x3". Remember that <i>lo</i> converts a selbri into a sumti, so <i>lo re moi mustlei</i> is a sumti meaning "a second weasel".</p>		
.i le mustlei cu cusku le du'u ri teci'ju'i le du'u ri xebni ro smacu	The weasel says that it is particular about it hating every mouse	The Weasel said that he had a special hostility to mice.
<p><i>teci'ju'i</i>: x1 is particular about x2. <i>xebni</i>: x1 hates x2.</p>		
.i le volsmacu cu tolxu'a le du'u ri smacu kei gi'e ku'i xusra le du'u ri volsmacu kei .ija'ebo le volsmacu cu rere'u rivli'a	The bat denies that it is a mouse and, in contrast, asserts that it is a bat, with result: the bat escapes for a second time	The Bat assured him that he was not a mouse, but a bat, and thus a second time escaped.
<i>rivli'o</i> : x1 escapes from x2 by leaving via route x3.		
ni'o ganai do prije gi do tolsurla le du'u do selterprali lo gaurtcini	If you are wise then you are actively involved in you profiting from opportunity	It is wise to turn circumstances to good account.
<p><i>prije</i>: x1 is wise about matter x2 to observer x3. <i>tolsurla</i>: x1 is actively involved in doing x2. <i>selterprali</i>: x1 profits from x2 with gain x3. <i>gaurtcini</i>: x1 is an opportunity for x2 to do x3.</p> <p><i>ganoi X gi Y</i> can be translated as "if bridi X is true then bridi Y is true" [CLL 14.5 ex 14.19].</p>		
ni'oni'o lisri lo xasli .e lo pipyjarla	(smaller section) A story about an ass and a grasshopper	The Ass and the Grasshopper

<p><u>xasli</u>: x1 is a jackass of species x2. <u>piyjarla</u>: x1 is a grasshopper of species x2.</p>		
ni'o lo xasli cu tirna lo piyjarla na'icmo	(paragraph) An ass hears grasshopper-chirping	An ass having heard some Grasshoppers chirping, was highly enchanted; and, desiring to possess the same charms of melody, demanded what sort of food they lived on to give them such beautiful voices.
<p><u>tirna</u>: x1 hears x2 against background x3. <u>na'icmo</u>: x1 chirps x2 rubbing together body parts x3 expressing x4.</p>		
.iseri'abo la xasli cu se puktce	which causes: the ass is delighted	
<u>puktce</u> : x1 delights x2 under conditions x3.		
.isemu'ibo ri djica le nu ri kakne lo puktce ke piyjarla na'icmo ke'e	which motivates: the ass wants the event: it is able to delightful-(grasshopper-chirp)	
<p><u>kakne</u>: x2 is able to do x2 under conditions x3.</p> <p>ke ... ke'e groups brivla within a tanru [CLL 5.5]. Brivla within a tanru group together on the left, so that a brivla modifies the next brivla, and that group modifies the next brivla, and so on. If that is not desired, then ke ... ke'e is used to specify the desired grouping. In this case, without the explicit grouping, <i>puktce piyjarla</i> would be "delightful grasshopper", and so <i>puktce piyjarla na'icmo</i> would be "chirp of a delightful grasshopper". ke ... ke'e can always be used, and the ke'e terminator can be elided at the end of a brivla.</p>		
.isemu'ibo la xasli cu selju'o camcpe fi le piyjarla fe le citka poi ke'a cumgau le nu lo'e piyjarla cu melbi sanga	which motivates: the ass knowledge-demands from the grasshoppers the food such that that food enables the event: the typical grasshopper beautiful-sings	
<p><u>selju'o</u>: x1 is knowledge held by x2 about subject x3 by epistemology x4. <u>camcpe</u>: x1 demands x2 from x3. <u>cumgau</u>: x1 enables x2 (an event) to happen. <u>melbi</u>: x1 is beautiful to x2 in aspect x3 by aesthetic standard x4. <u>sanga</u>: x1 sings x2 to audience x3.</p> <p>fi is a tag indicating that the following sumti takes the x3 position of the selbri [CLL 9.3]. fe is a tag for the x2 position.</p> <p>poi ... ku'o attaches a restrictive relative phrase (a bridi) to the previous sumti [CLL 8.1]. A relative phrase must contain some reference to the sumti, and ke'a indicates this reference. However, when ke'a appears in the x1 position of the relative bridi, it can be elided. The restrictive nature of the bridi points out a specific instance of the sumti among possibly many instances. It can be translated as "that" if the referent is in the x1 place, or "such that" otherwise.</p> <p>lo'e converts a selbri to a sumti and means "the typical X" [CLL 6.5].</p>		
.i le piyjarla cu spuda fi lu lo ctejau cu cumgau li'u	The grasshoppers reply, "The dew enables"	They replied, "The dew."
<u>ctejau</u> : x1 is dew.		
.imu'ibo le xasli cu nupre jdice le du'u ri ba citka lo ctejau po'o kei	Therefore the ass promise-decides that he will eat only dew	The Ass resolved that he would live only upon dew, and in a short time died of hunger.
<p><u>nupre</u>: x1 promises x2 (event) to x3. <u>jdice</u>: x1 decides x2 (du'u) about matter x3 (event).</p> <p>po'o comes after a sumti and indicates "only" [CLL 13.12].</p>		
.iseri'abo la xasli cu ba zi xagji mrobi'o	which causes: the ass a short time later hunger-dies	
<p><u>mro'ibo</u>: x1 dies under conditions x2. <u>xagji</u>: x1 is hungry for x2.</p>		

Maybe the moral of the story should be, "tanru are useful"!

ni'oni'o lisri lo cinfo .e lo smacu	(smaller section) A story about a lion and a	The Lion and the Mouse
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	mouse	
<i>cinfo</i> : x1 is a lion/lioness of species x2.		
ni'o lo cinfo cu se cikygau lo smacu .iri'abo ri bajra le le cinfo ku flira	(paragraph) A lion was woken up by a mouse with cause: the mouse runs on the lion's face	A lion was awakened from sleep by a Mouse running over his face.
<i>cikygau</i> : x1 wakes up x2. <i>bajra</i> : x1 runs on surface x2 using limbs x3 and gait x4. <i>flira</i> : x1 is the face of x2. <i>ku</i> is an elidable terminator for selma'o LE [CLL 6.2, CLL 8.7 ex 8.62]. Here <i>ku</i> is required to prevent <i>cinfo</i> from forming a tanru with <i>flira</i> , and then causing a parsing error because the outer <i>le</i> could not be associated with a brivla.		
.i le cinfo cu fengu sa'irbi'o gi'ebabo kavbu le smacu gi'ebabo pu'o catra ri .ije ri pikci cukta lu le nu do e'ande mi le ka jmive kei cu rinka le nu mi xendo do lu'i	The lion angry-stands and then seizes the mouse and then is about to kill (the mouse) and (the mouse) plead-says "The event of (you allowing me to be the property of aliveness) causes the event of (I am kind to you)"	Rising up angrily, he caught him and was about to kill him, when the Mouse piteously entreated, saying: "If you would only spare my life, I would be sure to repay your kindness."
<i>fengu</i> : x1 is angry at x2 for x3. <i>so'irbi'o</i> : x1 stands up on surface x2 supported by limbs x3. <i>e'ande</i> : x1 grants permission to x2 to be x3 (a property). <i>jmive</i> : x1 is alive by standard x2. <i>rinka</i> : x1 (an event) causes x2 (an event) under conditions x3. <i>xendo</i> : x1 is kind to x2 in behavior x3. <i>pu'o</i> is an event contour meaning "about to" [CLL 10.10 ex 10.51]. Event contours modify a selbri to show where in the process described by a brivla the selbri is. <i>ko ... kei</i> converts the bridi terminated by <i>kei</i> into a selbri for the property of that bridi [CLL 11.4]: "x1 is the property of the following: ...". So to convert the resulting selbri into a sumti, we use <i>le</i> .		
.i le cinfo cu cmila gi'e tolpifygau le smacu	The lion laughs and frees the mouse	The Lion laughed and let him go.
<i>cmila</i> : x1 laughs.		
.i bazibo lei kalte cu kavbu le cinfo gi'e lasna ri le tumsfe lo tsali skori	Shortly afterwards, a bunch of hunters catch the lion and bind him to the ground with strong ropes	It happened shortly after this that the Lion was caught by some hunters, who bound him by strong ropes to the ground.
<i>kalte</i> : x1 hunts x2 for purpose x3. <i>losna</i> : x1 binds x2 to x3 with fastener x4. <i>skori</i> : x1 is rope of material x2. <i>tsoli</i> : x1 is strong/tough in x2 (a property) by standard x3.		
.i le smacu cu refsajbi'o le fe'ucmo po'e le cinfo	The mouse recognizes the lion's angry roar	The Mouse, recognizing his roar, came and gnawed the rope with his teeth, and set him free, exclaiming: "You ridiculed the idea of my ever being able to help you, not expecting to receive from me any repayment of your favor; now you know that it is possible for even a Mouse to confer benefits on a Lion."
<i>refsajbi'o</i> : x1 recognizes x2. <i>fe'ucmo</i> : x1 roars x2 (non-linguistic utterance) in anger at x3 for x4. <i>po'e</i> is a restrictive relative phrase conveying the sense of intrinsic possession, meaning a part that is inextricably linked to the whole: "that is part of X" [CLL 8.3]. For example "my arm" is intrinsically my arm, while "my car" is not.		
.ija'ebo le smacu cu klama gi'ebabo egna le skori	with result: the mouse comes and then gnaws the ropes	
<i>klama</i> : x1 comes to x2 from x3 via x4 by means x5. <i>egna</i> : x1 gnaws x2.		
.ija'ebo le smacu cu tolpifygau le cinfo gi'e cuskul ro'ele'o do pu ckasu mi le nu	with result: the mouse frees the lion and says "See? You ridiculed me about the event of (I am able to do the event of (I help you)), and you did not expect the event of	

mi kakne le nu mi sidju do .ije do na pu bavykri le nu mi pleji fi do le do xendo	(I pay you for your kindness)	
<p><u>ckosu</u>: x1 ridicules x2 about x3 (a property or event) by doing x4 (an event). <u>sidju</u>: x1 helps x2 do x3 (an event). <u>bavykri</u>: x1 expects x2 to happen. <u>pleji</u>: x1 pays payment x2 to x3 for x4.</p> <p>ro'e is a mental feeling [CLL 13.6]. Le'o is an aggressive attitude [CLL 13.7]. Combined, ro'e'le'o has the attitude of "You see?" or maybe "I'm right and you're wrong!"</p> <p>Note: abstract bridi (those introduced with selma'o NU) do not end until terminated. Thus, the bridi <i>do pu ckosu mi le nu mi kokne le nu mi sidju do .ije ...</i> has sumti and bridi grouped like [<i>do pu ckosu mi (le nu mi kokne (le nu mi sidju do))</i>] .ije [...]. If that last sumti was supposed to be the x4 position of <i>ckasu</i>, then <i>kei</i> must be used to terminate the second <i>nu</i> bridi: <i>le nu mi kokne kei</i>. Put another way, NU bridi are greedy.</p>		
.i do ze'eba djuno le du'u ji'a sai lo smacu cu kakne le nu ri sidju lo cinfo lu'i	From now on you know that even a mouse is able to do the event of (the mouse helps a lion)"	
<p><u>djuno</u>: x1 knows facts x2 (du'u) about subject x3 by epistemology x4.</p> <p>ze'e is a time interval meaning the whole interval [CLL 10.9]. When used with a following PU cmavo, it means the interval encompasses all of that time [CLL ex 10.50]. So ze'ebo is from now to the infinite future.</p> <p>ji'o is a discursive meaning "additionally" [CLL 13.12].</p> <p>soi is a strong attitude scalar [CLL 13.4]. Together, <i>ji'a sai</i> can be translated as "even", emphasizing something surprising or extreme.</p>		
ni'oni'o lisri lo se jibri be lo zu'o fagytabno cupra be'o .e lo se jibri be lo zu'o bukpu lumci	(smaller section) A story about a person employed in the activity of charcoal-producing and a person employed in the activity of cloth-cleaning	The Charcoal-Burner And The Fuller
<p><u>fagytobno</u>: x1 is a quantity of charcoal from source x2. <u>cupra</u>: x1 produces x2 by process x3. <u>jibri</u>: x1 is a job of person x2. <u>bukpu</u>: x1 is an amount of cloth of material x2. <u>lumci</u>: x1 cleanses x2 of contaminant x3 with cleaning material x4.</p> <p>be ... bei ... be'o cause the sequence of sumti separated by <i>bei</i> and terminated by the elidable terminator <i>be'o</i> to be attached to the previous brivla [CLL 5.7].</p> <p>zu'o ... <i>kei</i> converts a bridi into an activity selbri [CLL 11.3]: "x1 is the activity of X".</p>		
ni'o lo se jibri be lo zu'o fagytabno cupra be'o goi ko'a cu cupra le fagytabno tu'i le zdani be ko'a	(paragraph) A person employed in the activity of charcoal-producing, also known as it-1, produces charcoal at the home of it-1	A CHARCOAL-BURNER carried on his trade in his own house.
<p><u>zdani</u>: x1 is a home of x2.</p> <p>goi assigns the following <i>ko'o</i>-series cmavo to the previous sumti, or the following sumti to the previous <i>ko'o</i>-series cmavo [CLL 7.5]. It can be translated as "also known as X".</p> <p><i>ko'o</i> is the first <i>ko'a</i>-series pro-sumti. After assignment, it refers to its assigned sumti. The assignment holds until reassignment by <i>goi</i>, or cancellation of all assignments by <i>do'o</i> [CLL 7.13].</p> <p>tu'i is a modal tag for "with site X" [CLL 9.17].</p>		
.i ko'a penmi lo pendo goi ko'e poi se jibri be lo zu'o bukpu lumci ku'o gi'ebabo pikci ko'e le nu ri xabju le zdani be ko'a kei	It-1 meets a friend, also known as it-2, who (is a person employed in the activity of cloth-cleaning) and then pleads with it-2 for the event ((it-2) inhabits the home of it-1)	One day he met a friend, a Fuller, and entreated him to come and live with him, saying that they should be far better neighbors and that their housekeeping expenses would be lessened.
<p><u>pendo</u>: x1 is a friend of x2. <u>xabju</u>: x1 inhabits home x2.</p>		
.iki'ubo ko'a ba xamgu jbixa'u ko'e soi vo'a vo'e .ije le stogau seldi'a cu ba mleca	with justification: it-1 will be a good neighbor of it-2 and likewise it-2 of it-1,	

	and the maintain-cost will be less than	
<p>xamgu: x1 is good for x2 by standard x3. jbixu'u: x1 is a neighbor of x2. stogay: x1 maintains x2 in condition x3 under conditions x4. seldi'a: x1 costs x2 to agent x3 by standard x4. mleco: x1 is less than x2 in property x3 by amount x4.</p> <p>ki'u is a modal tag for justification [CLL 9.7]: "with justification X".</p> <p>soi ... se'u expresses reciprocity between the specified sumti in the same bridi, and vo'o and vo'e specify the x1 and x2 sumti, respectively [CLL 7.8].</p>		
.i ko'e spuda ko'a lu ju'o do ba fliba le nu do placazgau le si'o do se stidi .ini'ibo le nu do gasnu le nu da xekri cu ju'o zi balvi le nu mi gasnu le nu da blabi li'u	It-2 replies to it-1, "Certainly you will fail at the event: (you implement the concept of: (your proposed idea)) with logical justification: the event: (you cause the event: (something-1 is black)) is certainly shortly after the event: (I cause the event: (something-1 is white))"	The Fuller replied, "The arrangement is impossible as far as I am concerned, for whatever I should whiten, you would immediately blacken again with your charcoal."
<p>fliba: x1 fails at doing x2 (state/event). plocozgau: x1 implements plan x2 (event/concept). stidi: x1 proposes idea x2 to audience x3. gasnu: x1 (person/agent) causes x2 (event). xekri: x1 is black. blabi: x1 is white. bolvi: x1 comes after x2 in time sequence.</p> <p>ju'o is a discursive indicating that the speaker is certain about the bridi [CLL 13.12 ex 13.87].</p> <p>si'o ... kei converts a bridi into an concept selbri [CLL 11.9 ex 11.59]: "x1 is the concept of X".</p> <p>ni'i is a modal tag for logical justification [CLL 9.7].</p> <p>do is one of several sumti used as variables in logic [CLL 16.5, 7.12].</p>		
ni'o lo do pendo cu xamgu pendo .ijo ri simsa do	(paragraph) Your friend is a good friend if and only if they are similar to you	Like will draw like.
<p>simso: x1 is similar to x2.</p> <p>.ijo is an ijek (bridi connector) meaning "the first bridi is true if and only if the second bridi is true" [CLL 14.4 ex 14.5].</p>		